HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

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"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

LIBERTY, NO. 29.

THE ſtruggle for liberty in this country, is certainly crowned with abundant ſucceſs; and notwithſtanding the clerical cry has been, —"Religion is coming to nothing,"—"The church is in danger;"—and though attempts have been made to blind the minds of the people with the appearance of religion without the nature of it; in order to accompliſh a purpoſe peculiar to themſelves; yet the people are determined to be free, and think and act for themſelves.

I do not remember but one inſtance where the cry of the people was *Liberty! Liberty!* no king! no Biſhop! no Pope! when the cry of the Clergy was the ſame; that was at the time of our conteſt with England. Then the clergy joined the general cry, of *Liberty* to the ſons of Columbia; Why were they thus engaged to have the Americans ſevered from the mother country? Without any doubt, they had read the hiſtory of the ſeparation of England from Rome, when they threw off the Papal yoke, and had a Pope nearer home; the one who crowns the king; the *Lord Archbiſhop*. The clergy in England have a government of their own, as near like that of Rome under the Pope, as a daughter is like her mother. I ſuppoſe the clergy in this country meant to have an Hierarchy of their own making, inſtead of an imported one, after the independence of the States was acknowledged; but alas! the conſtitution of the United States, was formed, and adopted, without any religious *teſt* whatever, and when this was done, how ſoon did the great body of the clergy return to their firſt principles, to remain an *Ariſtocratical* body, as a check to the overbearing ſpirit of *Republicaniſm*, as is ſtated by Dr. Morſe, reſpecting the Clergy of *Connecticut*.

Every attempt of the Clergy in *New-England* to ſhackle the people has been defeated, and I believe will be, ſo long as they are againſt that liberty which the government of this country allows every good citizen. Suppoſing an aſſociation of Clergymen in the eaſt part of the State of Newhampſhire ſhould meet to converſe on their ſituation, and come to ſome agreement as to the beſt mode of procedure in this critical day; what muſt they ſay, to ſay the truth concerning themſelves? One muſt ſay, our religion has a ſickly and conſumptive appearance, and this we have done, by our unſkillfulneſs, though we are its hearty friends.—We labour without ſucceſs, and yet it is our duty to perſevere, that the people may communicate to us of their carnal things. Another, ſomething muſt be done; I am ſhut out of my meeting-houſe, and know not what courſe to take. Another, I have been turned out of buſineſs in one pariſh, and from the preſent movements, fear I ſhall ſoon experience the ſame trouble again. Another, nearly one third of my pariſh have left me, and more are going, and ſome of my church are gone and others are uneaſy. Another, the people in our pariſhes in general, manifeſt great uneaſineſs, as is manifeſt from their opening their houſes to receive thoſe preachers who preach without our approbation, and whom we cannot hinder from preaching in our Pariſhes. Another,—we have had faſts; we have wrote againſt ſuch preachers, ſome of us have in appearance joined with the preachers in their meetings, occaſionally, but in all theſe things we have evidently loſt ground; and our ſituation this year, is more diſtreſſing than ever.

Should the queſtion be put among them: "What is the ſafeſt and moſt prudent meaſure to be adopted at the preſent time?" What would be the anſwer. Perhaps one might ſay; to oppoſe thoſe preachers and their friends, will never do; in this way we have already loſt ground, and if we perſue the ſame thing, our overthrow is certain. The beſt method will be to let the people be gratified as far as poſſible; if they wiſh for more meetings than once in each week, let them have more; and though we have oppoſed evening meetings, yet let us attend them; and pray or read a ſermon to them. If they renounce their infant baptiſm, and chooſe to be *immerſed*, let it be done, for we all know this is the right way, and let us do it for them, for unleſs we do they will immediately apply to others to do it, who conſider that the only right way. Perhaps ſuch a propoſal might be very diſagreeable to a ſingle individual, who might ſtrongly oppoſe ſuch a meaſure, and zealouſly contend for all the old practices, ſuch as reading prayers, and ſermons, and ſprinkling children, and condemning all who act contrary thereto; eſpecially if he had been brought up in Maſſachuſetts, or been ſettled once, and diſmiſſed becauſe the people prefered other preachers to him; but ſhould one from the ſame ſtate tell them that he had known by experience that the firſt propoſal was the only one which would anſwer, as he had tried both, it is likely that to him they would all agree. Such a ſtate of the clergy ſhews that the people are enlightened, though not by thoſe whom they leave, but by thoſe whom they hear, after they leave ſuch as teach for doctrines the commandments of men.

As the ſun riſing, drives darkneſs from the earth, ſo preaching Chriſt, and holding up the law of *Liberty*, and living according to it, convinces multitudes of the glory of that *Liberty* which Chriſt gives all who obey him. There is a very great change in the ſituation of the minds of the people of this *State* within ſeven years paſt, and there is every reaſon to believe that it will be greater hereafter.

I rejoice to ſee men free, ſoul and body, and pity thoſe who feel their trouble increaſe with an increaſe of Liberty among the people. The beſt way for ſuch is, to come into Goſpel Liberty with the people, and with them rejoice in "the glorious *Liberty* of the children of God."

The Preacher,—*No.* 15.

ROMANS VIII. 29, 30. "*For whom he did foreknow, he alſo did predeſtinate* TO BE *conformed to the image of his Son, that he might be the firſt born among many brethren. Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.*"

For many years paſt, theſe verſes have been ſuppoſed to mean that all who ever will be ſaved, were *foreknown, predeſtinated, called, juſtified,* and *glorified,* from what they call all Eternity. If this is the Apoſtle's meaning, it is a contradiction of the greater part of his own writings, and all the reſt of the Scriptures. The fact is, upon the Calvin plan, it proves too much, and is therefore no proof of the doctrine they endeavour to prove with theſe two verſes. If you aſk the *Predeſtinarians* this queſtion,—"Did God foreknow all the people that would ever be in the world?" They will readily anſwer, *Yes*. Let this ſtand, that God foreknew all that would ever be in the world; and then read,—"Whom he foreknew, [that is, all the people who ever have, do, or will have an exiſtence,] them he alſo did predeſtinate," call, juſtify, and glorify; and *Univerſaliſm* is proved at once.—And it is in this way that they prove their plan; though I believe it as falſe as the plan which goes by the name of *Calviniſm*. All the difference I can ſee between *Calviniſm* and *Univerſaliſm*, is in the numbers; one takes in PART, the other ALL, upon the ſame plan.

The meaning of these two verses appears to me to be this; Paul was speaking of himself and other public characters, who were *predestinated* to do that which no other men were ever called unto. He says, ver. 23. "And not only they, but ourselves also, which have the first fruits of the Spirit." Here he means himself and the other Apostles. He mentions the same thing in Eph. I. 4, 5, 11, 12. "According as he hath chosen US in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Many think these verses refer to all Saints as well as to the Apostles; but whoever attends to Paul's meaning given by himself, will find he is speaking of the Apostles, and not of all Saints; see ver. 11, 12. "In whom also WE have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That WE should be to the praise of his glory, who first trusted in Christ." In these verses Paul makes use of the word WE, to shew who he means, viz. those who first trusted in Christ, the same as those who have the first fruits. These are the ones who were predestinated, called, &c.—After speaking of himself and the other Apostles, he then addresses the Saints at Ephesus, in these words, ver. 13. "In whom YE also trusted, after that YE heard the word of truth."

There is one thing mentioned in these two verses in Romans, not generally noticed by those who bring these verses to prove their favourite system, that is, being predestinated, "to be conformed to the image of his Son, that he might be the first born among many brethren." Paul does not tell us that they were *predestinated* to be conformed to the Son of God; but to the IMAGE of his SON. The question is, "What is the *image* of his Son?" I understand it to be the *sacrifices* which pointed to Christ the great sacrifice, or that law contained in ordinances, which was an image of him, as the shadow of a tree is the image of the tree, though not an exact image. This Paul mentions, Heb. x. 1. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect." All those public men from *Abel* down to *Malachi*, were conformed to this image,—to sacrificing; nor is there a single account, that one of them ever refused to obey in this particular,—Witness *Abel—Enoch—Noah——Abraham——Isaac——Jacob——Moses——Joshua—Samuel—David—Solomon—Elijah——Elisha, &c.* The design of this was, that Christ should be the *first born* among many brethren. By the *first born*, we are not always to understand the oldest; but the highest in authority. "I have made him my *first born* higher than the kings of the earth." *Jesus Christ* is higher than *Moses*, greater than *Solomon*, has obtained a more excellent name than *Angels*; is higher than the kings of the earth, and is "far above all principality and power, and every name that is named, not only in this world, but in that which is to come."—When the *Patriarchs* and *Prophets* conformed to the image of the Son of God, they said in that conformity, that he whose *image* they conformed unto was greater than themselves; as *Abraham* acknowledged *Melchisedek* his superior, by paying tythes to him. These men were called of God, *justified* in what they did, and some were glorified without seeing death, being translated, as was the case with *Enoch* and *Elijah*;—some were glorified after death, as *Moses*. Some were glorified long before their death. The *Apostles* were glorified before Christ left the world. He says, John xvii. 22. "And the glory which thou gavest me, I have given them." 2. Cor. iv. 6. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the *glory* of God in the face of Jesus Christ." It is plain from these places, that the Apostles were glorified. When Paul had shewn that these public men were glorified, the Apostles among the rest, he adds—"What shall we say to these things? If God be for US, who can be against US?" These are the men, whom God *justifies* in their preaching, though men condemn them as *pestilent fellows, turning the world upside down.*

Worthy of Notice!

There is one thing worthy of being noticed by all who read the New Testament, viz. That every book but one, from the epistle to the *Romans* to *Revelation*, contains a wish of Grace, &c. from two,—GOD, and CHRIST. The epistle to the Hebrews is not written in the same way; though both are mentioned distinctly, in the first chapter. Here is the order in which the Apostles addressed their brethren in each epistle:—

Romans I. 7. "To all that be in Rome, beloved of God, called *to be* saints; Grace to you, and peace from GOD our FATHER, and the LORD JESUS CHRIST."

1. Cor. I. 3. "Grace *be* unto you, and peace, from GOD our FATHER, and from the LORD JESUS CHRIST."

2. Cor. I. 2, 3. "Grace *be* to you, and peace, from GOD our FATHER, and from the LORD JESUS CHRIST. Blessed be GOD, even the FATHER of our LORD JESUS CHRIST."

Gal. I. 3. "Grace be to you, and peace, from GOD the FATHER, and from our LORD JESUS CHRIST."

Ephesians I. 2, 3. "Grace be to you, and peace, from GOD our FATHER, and from the LORD JESUS CHRIST. Blessed *be* the GOD and FATHER of our LORD JESUS CHRIST, who hath blessed us with all spiritual blessings in heavenly places in CHRIST."

Philippians I. 2. "Grace be unto you, and peace from GOD our FATHER, and from our LORD JESUS CHRIST."

Colossians I. 2, 3. "Grace be unto you, and peace, from GOD our FATHER, and the LORD JESUS CHRIST. We give thanks to GOD and the FATHER of our LORD JESUS CHRIST."

1. Thessalonians I. 1. "Grace be unto you, and peace, from GOD our FATHER, and the LORD JESUS CHRIST."

2. Thes. I. 1, 2. "Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in GOD our FATHER, and the LORD JESUS CHRIST: Grace unto you, and peace, from GOD our FATHER, and the LORD JESUS CHRIST."

1. Timothy I. 2. "Unto Timothy, my own son in the faith; Grace, mercy, *and* peace, from GOD our FATHER, and JESUS CHRIST our LORD."

2. Tim. I. 2. "To Timothy, *my* dearly beloved son: Grace, mercy, and peace, from GOD the FATHER, and CHRIST JESUS our LORD."

Titus I. 4. "To Titus, *mine* own son, after the common faith: Grace, mercy, and peace, from GOD the FATHER, and the LORD JESUS CHRIST our SAVIOUR."

Philemon. ver. 3. "Grace to you, and peace, from GOD our FATHER, and the LORD JESUS CHRIST."

Hebrews I. 1, 2. "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his SON."

James I. 1. "James, a servant of GOD, and of the LORD JESUS CHRIST, to the twelve tribes which are scattered abroad, greeting."

1. Peter I. 2. "Elect according to the foreknowledge of GOD the FATHER, through sanctification of the spirit, unto obedience, and sprinkling of the blood of JESUS CHRIST: Grace unto you, and peace be multiplied."

2. Pet. I. 1, 2. "Simon Peter, a servant and an apostle of JESUS CHRIST, to them that have obtained like precious faith with us, through the righteousness of GOD, and our Saviour JESUS CHRIST; Grace and peace be multiplied unto you through the knowledge of GOD, and of JESUS our LORD."

1. John I. 3. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the FATHER, and with his Son JESUS CHRIST."

2. John. ver. 3. "Grace be with you, mercy, *and* peace, from GOD the FATHER, and from the LORD JESUS CHRIST, the Son of the FATHER, in truth and love."

Jude. ver. 1, 2. "Jude, the servant of JESUS CHRIST, and brother of James, to them that are sanctified by GOD the FATHER, and preserved in JESUS CHRIST, and called: mer-

cy unto you, and peace, and love, be multiplied."

Revelation I. 4, 5, 6. "JOHN to the seven churches which are in Asia; Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne; and from JESUS CHRIST, who is the faithful WITNESS, *and* the first begotten of the dead, and the PRINCE of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto GOD, and his FATHER: to him be glory and dominion for ever and ever. Amen."

How different are these addresses from those of kings, headed with such words as these—"*In the name of the holy and undivided* TRINITY," &c. The simplicity used by the Apostles, in their addresses to their brethren, in the name of the Father of our Lord Jesus; and of Jesus Christ his Son, shews at once their honesty and good understanding in the things of the "ONE GOD, and ONE MEDIATOR between GOD and man, the MAN CHRIST JESUS."

Religious Intelligence.

We are favoured with very interesting accounts of a religious nature at the present day from various parts of the world, among different denominations, and different nations; which plainly proves that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness is accepted of him.

We have good news from *Farmington*, (Maine) it is said that a goodly number in that place are turned to the Lord, of old and young. The work begun under the preaching of *Eldr. John Buzzel*, who has been preaching there not long ago. In one sermon while preaching upon these words,—"*A certain man made a great supper and bade many;*" the power of God was gloriously displayed, and many in the meeting, following the example of Peter's hearers; cried out, "*Men and brethren what shall we do?*" The work is still spreading. In *Northwood* there is still an increase of the work. *Eldr. Merril* informed a Brother, who related it here, that for 70 days past, he had attended meetings every day or evening, and sometimes in the day and evening too. By a letter from *Eldr. Fredrick Plummer*, dated at *Washington City*, Nov. 1st. we have an account of a good work in that City, and places adjoining. He baptized 5 in *Shanandoah county*, (Vir.) and 7 in *Fairfax county*, and since that 5 more within 5 miles of the City.

He mentions an encouraging appearance in the City, some of late having found redemption through a Saviour's blood, and others mourning under a sense of their need of a part in him who is the resurrection and the life.

We hear good news from *Exeter*, 14 miles from this place. Several are evidently called out of darkness into light, some have been baptized, and others are mourning their undone situation, and crying like the publican, "*God be merciful to me a sinner.*" What encouragement for those who are on the Lord's side to continue faithful unto death.

AN ADDRESS TO THE
Different Religious Societies, on the sacred import of the Christian Name.

[CONTINUED.]

8. Another evil tendency of partyism is, that it always gives the common enemy of souls an advantage over the church: For while each party is engaged in internal broils, and factions, they are all off their guard, as to other enemies. Their eyes are fixed on each other, and removed from the great adversary of souls. Hence he is left at liberty to make inroads at pleasure; to stir up passions within, strengthen prejudices, foment quarrels, wound the weak, overturn the wavering, and confirm the wicked in their wickedness. And the strength of each party is so far exhausted in struggling against one another, that they have neither time, nor strength to oppose the arch-enemy, nor his emissaries. And therefore, many fall an easy prey. It is astonishing, that the friends of religion have not, at least more policy, if not more goodness, than to assist this enemy, when he concerts schemes to impede the work of salvation, and destroy the souls of men.

To me it appears, that if the wisdom and subtility of all the devils in hell had been engaged in ceaseless counsels from eternity, they could not have devised a more complete plan to advance their kingdom than to divide the members of Christ's body. And yet his ministers, through pride, ambition, the love of domination, &c. will aid in this horribly tragical scene; and that too, for sake of some new found forms and ceremonies; or to gratify their honor, or profit, which may, perhaps, in the end, prove less to them than "thirty pieces of silver" did to Judas.

These, and innumerable other evils which cannot be named, result from the various divisions, which have taken place, and do still exist in the church of Christ.

But while it will be readily acknowledged by serious, and unprejudiced minds, that these are great evils, attended with incalculable bad consequences; yet, in the present existing state of things, it is much easier to lament than remove them. I will grant there are great difficulties in the way; but, I trust, they are not insuperable.—

Let it first be firmly believed, that there are real and great evils, and I am persuaded every honest man will be willing to listen to any plan that promises their removal. We have departed in some measure (I believe greatly) from primitive christianity: if we can find by what means we shall get back, doubtless it will remedy the evils, which have arisen from our departure. I will mention a simple method, which I am willing to try, till some abler hand suggest a better. And it is the following. "Let all Christians worship one God—Acknowledge one Saviour—Have one Confession of faith—One form of government—Be members one of another—Members of one church—Profess one religion—Let none be received but living members"—And finally, "let none be expelled but for a breach of the divine law."

Here is a plan, and a simple one too, which is designed as "a healer of the breach, a restorer of paths to dwell in," to bring back those, who have gone astray; those, who by fraud, force, or otherwise, have been led off from the original christian plan.

Come now, my christian brethren, let us all agree that the mischiefs already done by partyism are sufficient, and more than sufficient; and let us begin to enquire "for the good old paths, and walk therein, and we shall find rest."

Let us now a little review and examine the plan,

1. Then, we are to worship one God; because he that does more is an idolater.

2. Acknowledge one Saviour, Jesus Christ. For he is the only Saviour, besides him there is none else; and his name is the only name under heaven by which we can be saved.

3. Have one Confession of faith, and let that be the Bible. This is so generally and yet so particular a rule, that we shall never be able to find a man or set of men, in the world who can mend it; and we are pointedly forbid either to add to it, or diminish from it; and this prohibition is inforced with a fearful, but just threatening, in the very conclusion of this Book, Revel. 22. 18. 19.—"For I testify unto every man, that heareth the words of the prophesy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book."

A vast body of divines, both in Europe and America, have confessed the holy scriptures to be the only and sufficient Rule of faith and practice. Now if they be the only rule, there can be no other; and if they be sufficient, there is no need of any other. Some indeed have asserted the contrary; but they were such as wished to Legislate for the Church. Indeed it appears that too many have viewed the Bible, as the statesman does the Constitution, that upon which they are to frame laws; and it often happens, through

Jac. K. Parish

the ignorance, or the intrigues of designing men, that the laws are anticonstitutional.—The pride, ignorance, and designs of the priesthood, have, in this way, introduced innumerable evils into the church.—They have not only legislated for the existing generation, but have bound up the consciences of their unborn race.

It is not a little degrading to the supreme God, to suppose, that he himself should institute a religion, and convey it to his rational creatures, by means of supernatural revelation, on the observance of which their happiness, in the present and future world depends; and yet that this revelation should be so vague, that we must have the assistance of men, no more inspired than ourselves, to perfect that which is lacking in the work, of a God? That it must be modelled by political heads; that it needs the labor of Synods, General Assemblies, Councils of fathers, &c. &c. to systematise, and arrange it, before we can adopt it as a rule? This is a thought, that has sunk the credibility of the Scriptures, and being brought out to view, has shook the faith of thousands.

[TO BE CONTINUED.]

TRADITION.

THE word Tradition, signifies some things handed down from age to age, without being committed to writing. It is a human invention, or something not commanded in the scripture; but contrary to it. Those who keep traditions, do it because it is an ancient custom. The Jews were exceeding zealous for the tradition of their fathers; by which they made the word of God of no effect, setting it aside. The papists have raised tradition so high, that they affirm that scripture without tradition is of no consequence; but tradition without scripture may be depended on as truth. In this country, tradition is more regarded by people in general than the word of God. Witness our annual Proclamations for Fast and Thanksgiving days (as they are improperly called.) The reason given for their being appointed is this, it has been an ancient practice attended to by our pious ancestors, (this proves it a tradition,) we do well to remember, that those pious ancestors used to banish and hang the Quakers, and whip the Baptists in the midst of their piety. It is likely that the first year they had a Fast or Thanksgiving day their motive was good; but what must we think of those who observe these days because their fathers did. It has been the case that these traditional Fasts have been proclaimed to answer some selfish purpose; like Ahabs Fast to kill Naboth, and get his vineyard; witness the clerical Fast and Thanksgiving sermons, which have been delivered within a few years, in Connecticut, Massachusetts and New-Hampshire; in which the cry has been French Philosophy—infidel Jefferson—Religion coming to nothing, &c. &c.

When I see Kings, Presidents and Governors, making religious appointments for people; it makes me think of what a certain congregational minister once said in his sermon on Fast day. Said he, "The Governors appointing Fast and Thanksgiving days, is like a certain honest man who was appointed surveyor of highways—the next day after he had taken his oath, he went to every man in the district, who had a family, and told them they must pray in their families, for (said he) I am under oath, and if you neglect it I shall enter a complaint against you, before the authority which put me in office.—Now said the minister, when the Governor appoints Fast and Thanksgiving days, he goes as much beyond his *oath*, as this honest man did, when he went as a surveyor of highways, to order parents in the district to pray in their families."

The manner in which people conduct on what is called *Thanksgiving days*, is enough to make every good man sick of them.

A certain preacher, riding from the southward, into New-England, observed in Conecticut, (as he rode on his journey on Thursday, their annual Thanksgiving day,) several people riding in company together; he asked them the occasion of their riding in such a large company? They told him it was *Thanksgiving day*, and they were going to meeting—Soon after he passed them, he met another company of young people, who appeared very gay and cheerful. He asked them the occasion of their riding. They told him it was *Thanksgiving day*, and they were going to a ball. Not long after this, he met another company of men on horses, he wished to know why they were riding on that day; they told him it was *Thanksgiving day*, and they were going to a horse race. After riding a few miles he met a large company of old and young men riding with guns on their shoulders; he enquired into the occasion of their bearing arms on that day? They replied that it was *Thanksgiving day*, and they were going to a shooting. Just at night, he met an old Negro with his fiddle; he asked where he was going with his fiddle? He replied, dat twas Tankgibing day, and dat he was goin to de ball to play for de yung folkes dat he mite gete money to buye turky and rum dat he & Chloe might hab good Tankgibing to morrow.

This description of Thanksgiving days will serve for any of the New-England states without any material alteration.

I have concluded never to pay any more attention to annual Fasts and Thanksgiving days, but peaceably to drop them, and I advise my brethren to do the same. I respect the authority in every thing which is according to the New Testament; but in things contrary, I must believe and act for myself.

SINGULAR.

The word FOREORDAINED, is mentioned but once in the whole Bible, and there is but one thing said to be foreordained, which is Jesus Christ. 1. Pet. 1, 20. The word *Perseverance*, is mentioned but once in the scriptures. Eph. vi. 18. The words *Trinity*,—*Depravity*,—*Moral*,—*Morality*,—*Moral law*,—*Moral good*,—*Moral evil*,—*Moral perfections*,—*Moral government*,—*Moral natural*,—*Moral positive*, are not in the Bible. The words, *Attributes*,—*Sacrament*,—*Sentiments*; and *Tenets*, are not to be found in the scriptures. The scriptures make no mention of *Adam's fall*,—*Original sin*,—*The covenant of Grace*,—*irresistible Grace*,—*Compelling power of God*. Common call and special call. The word *Predestination* is not in the Bible. The word *Predestinated*, is mentioned twice only. The word *Predestinate* is mentioned twice; Romans viii. 29, 30. Ephesians I. 5, 14. In these chapters, the words are applied to the Apostles only.—The words, *Eternal life*, are not mentioned from Genesis to Malachi; and the words, *Everlasting life*, but once. Daniel xii. 2. "And many of them that sleep in the dust of the earth shall awake, some to EVERLASTING LIFE, and some to shame and everlasting contempt." The word *Eternity*, is mentioned but once. The word *Elect* is mentioned *twenty times*; the word *Elected*, once; the word *Election* is mentioned six times; four times in the epistle to the *Romans*, once in the epistle to the *Thessalonians*, and once it is mentioned in the 2d epistle of *Peter*.

A mistake corrected.

In No. 32, concerning the freewill baptists; where it says "send *cash* to settle difficulties;" it ought to read, "send *back* to settle difficulties, &c."

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